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New Series
Vol. XXXI No. 25

"It Came Upon The Midnight Clear."

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For December 26—Our Response to God's Gift

(Matthew 2:1-12)

CAN WE MAKE OUR LOVE REAL TODAY?

"Now when Jesus was born in Bethlehem of Judea . . . " only a few people knew anything about it. In these days almost everyone knows about it, and for many people Christmas is one of the most wonderful days in the year, because it is a day that commemorates the most momentous event of history. "For God so loved the world that He gave . . . "

Not everyone understands the full meaning of that statement, but the writer seemed to know. He knew what he was talking about, and he knew what love meant. He and his friends were disciples of a great love. God's Christmas gift to the world is a love gift.

Our response to God's love must be a love gift too. The early disciples were sure of God's love and their response was genuine. Jesus said, "A new commandment I give unto you, that ye love one another . . . by this shall all men know that ye are my disciples, if ye have love one to another." That was typical of the early church. They not only loved one another, but their love went out to all men. The compassion Jesus had for the multitudes became a characteristic of his followers.

"THOU SHALT LOVE THY NEIGHBOR"

When Jesus was asked for the greatest commandment He put alongside love of God, the love of one's neighbor. That is the kind of response to God's love that is due. To be disciples of His great love today means to give Christmas its fullest meaning—not only that we accept God's love for ourselves, but that we give our love.

What is the greatest contribution that we can make to this generation? Is not this the answer? First, a demonstration that we believe and accept God's gift of love for us. That means more than talking about it. God's love is perfect love, and we are told that "Perfect love casteth out fear." Yet we have been fearful and weak, and easily shaken from our confidence and trust. People are seeking elsewhere for assurance and security because the Christian church has failed too often to demonstrate them very positively. If we really believed and had faith in God's love we would always be affirmative and not negative in our attitudes. We would live by that faith, unafraid, unashamed and undefeated. If we really believe that the Christmas message is true, that God loved, and that He still loves, we ought to step forward this new year with a new light in our eyes, and a new courage in our hearts. We ought to live henceforth with glorious poise and power.

Our second contribution to this generation can be a real Christmas gift of love, given and shared, not only on Christmas day, but the whole year 'round; a demonstration of our love for men; a demonstration that we are obeying the new commandment given by Jesus, that we love one another; a demonstration that we have caught the spirit of love that is in God himself and that caused Him to give. We need many demonstrations in modern terms of the parable of the Good Samaritan, for, let us remember, "Thou shalt love thy neighbor as thyself." The finest response we can possible make to God's gift is for us to show our love not only in word, but also in deed, and make it real.

Some questions for discussion: In these puzzling days who are our neighbors? What are some definite ways of discovering needs about us? Are we trying to discover them, or are we blind and indifferent? Is there a difference between "charity" and constructive giving? What is meant by "The Christmas Spirit" and what happens to it soon after Christmas is past?

R. FURNAS TRUEBLOOD.

For January 2—Jesus Begins His Ministry

(Mark 1:1-22)

JESUS WAS THE MASTER DOER

At the beginning of the New Year, and the beginning of a new series of Sunday School lessons for this quarter it is well to take notice of the fact that this series on the Life of Jesus is to be based on the Gospel according to Mark. It would be quite fitting and desirable for classes or individuals to make a careful "background study" to acquaint themselves with that short, but interesting and forceful Gospel. Of course there is much helpful material obtainable, but attention might be called to three small booklets which should prove very useful. 1st. "Jesus As His Followers Knew Him" by Alexander C. Purdy. (A very recent book by this well known Quaker, which has a chapter on "Jesus As Mark Saw Him.") 2nd. "The Bible and Its Books" By Charles G. Sewall. 3rd. "The Worker and His Bible," by Eiselen and Barclay.

One is impressed by the fact that the Gospel of Mark is different from the other Gospels in one way at least. The writer is anxious to present Jesus as the Master Doer; One who, by His deeds, His action in life, His power demonstrated in the midst of the problems of life, is able to inspire respect and loyalty. This Master is worthy to be the Master not only of Jewish people, but of Gentiles as well, and particularly those who live in Rome. It is thought by many that the Gospel was written especially for the Roman Church, and with the assistance and guidance of the Apostle Peter.

JESUS IMPRESSES MEN

At the very beginning then, Mark starts out to present Jesus, stepping out into life to begin His ministry, and making an immediate and forceful impression of poise, and authority and power. He was an energetic, enthusiastic young man preceded and introduced by a dramatic forerunner who had captured the respect and admiration of many people and who was able to give to Jesus immediately the stamp and approval of God. Passing through a ceremony of baptism as an initiation Jesus was deeply inspired by God's approval and commission.

God-inspired He walked out into the wilderness alone to seek guidance and to make plans for His great task, and there He met temptation and came out victorious. With victory in his soul, with a message on His heart, and with the challenge and authority of a God-inspired personality, He stepped forward immediately to choose His assistants and to begin His mission. Even in this first chapter one gains the impression that here is a man who is going to do something; a man worthy of respect; a man with a message worth listening to; a man to learn from and to follow.

Some Questions for Discussion. In what sense does Jesus have authority for me? Why am I willing to call Him Master? Friends believe in the "priesthood of believers." We all have a ministry. What lessons can we learn from this record of the way in which Jesus began His ministry? Is there a way in which we too can speak with authority, "and not as the scribes?" What can give us that authority? What are the best methods today for recruiting volunteers for Christian service in our churches and Sunday schools?

R. FURNAS TRUEBLOOD.

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Editor

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EDITORIALS

"How to Lose Friends and Alienate People"

SUCH was the appropriate caption under which the *Des Moines Register* replied editorially to a forum letter from Dale Carnegie. This letter from the author of "How to Win Friends and influence People" asked for the policing of Germany after the war "not for ten years but for centuries."

Reading only the chapter headings in his book we are struck with what seems to us an utter discordance which his forum letter makes. Those chapters exhort us to talk about our own mistakes first, to remember that no one likes to take orders and to let the other man save his face. That is doubtless good psychology. But are the psychological principles of human behavior as practised in ordinary business affairs quite different when the same persons meet them in political relations.

We are not concerned to challenge Mr. Carnegie's book, but the letter which comes like a strange postscript to it. If winning friends and influencing people is to become only a matter of getting what one wants, but being subtle and clever about it, then we can understand the difficulty of applying it successfully to international relations.

Was the Chinese Exclusion Act Repealed?

THE resounding chorus of "ayes" in the United States Senate might indicate a whole-hearted repeal of Chinese exclusion laws, now sixty-one years old. But we are thrown quickly on guard against over-optimism when one senator remarks, "This is a military action, just as surely as is winning a battle in Italy." If this action was only one of expediency then we have yet to win a battle in America.

It is not merely a question of social idealism but also a problem of strategy for democracy. We cannot finally win by trying to erase our differences, but by making use of them. We might win battles in Italy, yet lose the insights by which the sure paths of world peace are to be found. It is a poor expediency which wins a battle but fails to prevent a color-Armageddon in the future.

The issue finally rests upon our fundamental attitude toward Asiatics and the color line in general. Are we prepared, as President Roosevelt suggested, "to regard her (China) as a partner in the days of peace?" Much depends upon whether or not China should resolve to "exclude" certain historic Caucasian practices from her borders. The battle lines of democracy will be seen more clearly when the smoke of armed conflict has passed. Not only ideals but hard-headed thinking should lead us to see that total and discriminatory exclusion means finally the exclusion of friendship and world peace.

A "Terrific" Prayer On The Battle Line

FROM the column of a correspondent on the Italian front comes the story of a thanksgiving dinner. Apparently not far behind the lines several officers, correspondents and enlisted men sat down to a turkey dinner when a young lieutenant asked for the privilege of saying grace.

Having the gracious consent of the captain he offered in part this prayer: "We would like You to bless on this day, all the men on all the fronts, on both sides, for they are fighting for what they think is right."

After dinner one of the correspondents remarked in the vernacular: "Did you get that grace? Did you get that part about all the men on all the fronts? That was terrific——." We are not inclined here to analyze theology on the battle front, but we are impressed that a man in uniform, active in war, had not lost the concept of a God whose love is not limited by a battle line. That concept, firmly held would keep many of us off of it, but we shall not labor that point.

It is well for all of us to remember in charity the conflicts which rest like an inner complex on the spirits of many people in and out of military service. We recall a more "terrific" prayer than that of the lieutenant, "Our Father who art in heaven—thy kingdom come, thy will be done on earth as it is in heaven." There indeed is a prayer hard to pray intelligently on or off the battle line.

Why Christmas Lives

CHRISTMAS comes to us again out of two millenniums fraught with reversions to world darkness and defeat. It has come persistently in years that seemed utterly incongruous with the Christmas spirit. This year is no exception. Probably no other year in world history has witnessed such colossal devastation of all things physical and spiritual. Why is it that the inundations of madness have not conquered the quiet simple drama of Bethlehem and reduced it in the minds of power-mad men to a mythical absurdity? Obviously Christmas is not going into the limbo of outworn traditions, nor can it.

Why has Christmas survived? One might answer that all cultural institutions tend to preserve themselves, particularly when they are rooted in religion. History is replete with examples, some of which oversurvive their usefulness. Among our several traditions Christmas is comparatively new. It is antedated by Hebrew ceremonies many centuries older. It is another religio-cultural pattern and as such also tends to persist. Thus a social scientist might answer.

"UNTO US A SON IS BORN"

But Christmas is a human day. It centers upon a mother and her child, whose only hospitality was a common stable and whose bed a manger. It touches the most tender emotions of everyone. Humble shepherds coming from their flocks, wise men visiting from their courts—all to do homage before a little child. Such scenes easily strike the imagination of people. Christmas is a tender human drama, therefore, it lives. So might a humanist answer in part.

Even the cynic may add a half-truth by which we may be rightly cautioned. Christmas, like all great symbolisms, offers a kind of easy "righteousness." Men who live daily on the levels of selfishness, grasping every opportunity for money and power, find in Christmas a season in which they tend to compensate for their sins rather than repent. Consequently they aid beneficent programs, fill baskets for the poor, give once-a-year dinners for the hungry, clothe the ill-clad, to say nothing of gifts showered on relatives and friends. There is something self-gratifying in the "good fellow" behavior of the Christmas season. Because men enjoy such pleasant escape from daily Christian living, that is why Christmas lives. So answers the cynic.

But none of these fully answer our question, least of all the cynic. For he is caught in the snare of his own criticisms. He, too, may be smug within his vaunted arguments, using them to escape the demands of life. We should hear the social scientist, for the day becomes so easily a mere cultural heritage, a holiday, a time for indulgence. The humanist should be heard, but with all of the fine human qualities involved we overlook Christmas as a time when God did something for men.

Christmas is a song in the sky, a stir on Judean hills. It is the cry of a young mother, then the cry of her baby. It is a story of simply dramatized greatness which mocks all of the crude attempts of men to achieve fame by show and trumpetry. It mocks the kings who are not wise enough to worship. It frustrates Herod and his kind who see no triumph but that of the sword. It defies all that the sword can do in Ramah where "Rachel weeps for her children." Christmas comes to us, imperishable, out of the crucible of life. It cannot perish because the deepest hungers of our souls cry out for it.

We see a world flooded by darkness. We hear a clash of swords and feel the bitter despair of millions who perish. We are tempted for a while to believe that Herod was right, that evil, if it is fierce enough, can wipe out all promise of a new kind of Messiah. We tend to fear that love is too weak for such a stupendous task. Why then pause by a manger, before a peasant mother and her child!

"JOY COMETH IN THE MORNING"

But when finally we stop to worship, when we enter the living stillness of Christmas, we know whence our redemption comes. A new certainty moves life a foundation underneath our souls. We are sure that the hymn in the sky was not a delusion, but a theme of the universe. We sense the trend of all creation toward "peace on earth and good will toward men."

By the manger we see war for what it is—an old day and, an old way in the convulsions of death—a fearful substitute for personal, national, racial and class penitence—a cruel, awful refusal of Christmas.

But Christmas is not only an answer to human hungers, it is God doing His best to lead us from the toils of defeat to a victorious way. Christmas is permanent not only because men want it, but because God wills it. To us is born a Redeemer. He comes to us out of the love of God, revealing the very truth by which all creation moves. When we discover this revelation and get in step then we can be saved from the terrible "dead ends" of life. We can find redemption from our detours to the only highway of a victorious tomorrow.

Today it is dark but we must turn on the light. Little children are again being put to the sword by hunger, freezing and starvation. Weeping is heard again in "Ramah." Our warm fires and adequate food should quiet us into a new consecration for sharing food and clothing. In a year in which so little can be done we can enter the experiences of preparation for the day when barriers are more fully lifted.

Joy will be mixed with pain this year if we keep our eyes wide open to our world. The sky-hymn in Judea will be mixed with the prayer in Gethsemane. Calvary will seem so near to Christmas.

E.T.E.

Treasure in Heaven

By R. Ernest Lamb

IN WORDS of matchless beauty, Isaiah proclaims that the promised Messiah shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Some translators omit the comma after the word Wonderful, thus amplifying and enriching the thought of His counseling ministry.

That He served as a wonderful counselor to all sorts and conditions of folks, is readily discovered as we follow the gospel narrative. Nicodemus the respectable Pharisee, and the un-named and less respectable woman of Sychar, find equal welcome. A beggar by the wayside or a rich publican in Jericho can alike obtain His ear and His compassion.

In Mark 10 and Luke 10 we read of two who came to this wonderful counselor with an identical question. The one of whom Luke writes was a lawyer to whom the Master was presently telling the story of the Good Samaritan. The other, Mark describes as a man who came running. Matthew adds that he was young and Luke announces that he was a ruler. We classify him therefore as the Rich Young Ruler. The question of both has to do with the problem of immortality. "What must I do to inherit eternal life?"

"THOU SHALT LOVE"

The counsel given the lawyer centered on the theme of love, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." To the rich young ruler the necessity of observing the Commandments was suggested and accepted. To this was added a more specific and personal request, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."

The two answers, apparently different, go together. They are as the two sides of an inscribed coin. If we love with all the abandonment and intensity of heart and soul, His commandments become a delight, and we will follow at all costs One we love so supremely. The only possession that then seems significant, is to possess and be possessed of Him.

In a church on Riverside Drive in New York City may be seen in beautiful setting the artist's concept of the rich young ruler as he stands before the Master and weighs the terms offered. Treasure in heaven undoubtedly makes an appeal, but to a young man heaven seems a long way ahead. He sees more clearly the possibility of good times with his possessions here below. He can't quite take it, so goes away sorrowing.

We feel quite a bit of sympathy for the young man as he turns away, and perhaps wonder if Jesus was not too hard on him. The Master had asked him to sacrifice all. Could He not be satisfied with tithes and offerings? Remembering that Jesus loved him, we must conclude that his possessions had become a barrier rather than a blessing. They held him captive. A bird captured in the wild, may be placed in a fancy cage, given food, shelter and security for life, on terms of remaining a prisoner. Open the cage door and the bird soon discloses that it prefers freedom, even though it sacrifice assured provision and protection. Jesus may therefore be saying to this young man, leave the gilded cage in which you are a prisoner, and come walk o'er the mountains and by the sea with Me.

Others had done just that and found a life that daily overflowed with love's adventures. The disciples left all and followed Him. Moses had earlier made a similar choice. Paul was to follow that way, and a mighty company of saints and martyrs down through the centuries. For our missionaries the call means leaving home-land and home folks, taking a cross and following Him. Yet they go forth with joy.

THE WIDOW'S MITES

Mark and Luke tell also of a woman who cast two mites into the Treasury on a day when Jesus was in the Temple. Rich folks were casting in their gifts of silver and gold and perhaps some, looking at the needy widow, felt that there ought to be a box outside, where such as she could drop in their pittances. The treasurer, counting the receipts for the day, segregating the gold and silver coins and computing their value, possibly pushed the two mites off to one corner of the counting table, with little appreciation of their value. Jesus had said however, that she had cast in more than they all. Had she? Supposing those two coins were discovered and put up at auction today, what price would they bring? Much more than the silver and gold coins that lay beside them in the temple box. The other coins may have been used to enable the priest and Levite to buy bread and sandals, buy oil for the temple lamps, or other necessities. Spent, they were soon forgotten. The two mites became the inspiration for millions of mite boxes and the consequent collection of millions of dollars for the work of the Lord. She *had* put in much more than they all.

If the rich young ruler had likewise given all, taken his place among the followers of Jesus, and left a glorious record of devoted service, his example might too have been the means of bringing millions into the treasury, and an inspiration to other young men to fling aside their worldly ties and follow Him. Lacking the ability to measure eternal values, he disappears from view, remaining, so far as we know, a prisoner of his temporal possessions.

Eternal values do not lend themselves readily to any human measure of computation. Let us assume however as an illustration, that I have received a private intimation that I am to live as long as Methuselah, some nine hundred and sixty-nine years. Not too pleasing a thought. An insurance agent, unaware of my pending longevity, calls to sell me an annuity policy. The terms agreed on require me to pay ten percent of my income until I reach the age of one hundred. From then on the Company pays me one hundred dollars per month for life. Assume my average annual income during the period of paying premiums to be two thousand dollars. A generous figure since folks beyond ninety are not much in demand where pay rolls are involved. My total payments in premiums would amount to less than ten thousand dollars. My income for the next eight hundred and sixty-nine years would be over one million dollars. A good investment. I am willing to believe that an investment of ten

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ANCIENT CHRISTMAS GREETINGS

I.

I saw the star of Bethlehem
Above your house last night,
And wondered whether you within
Were touched by love, and free from sin,
And kindled by its light.

II.

If Christ was born in Bethlehem,
But not in me and you—
His only end was Calvary,
And never can the angels' plea
Of Peace-on-Earth come true.

GERHARD FRIEDRICH.

per cent to the work of the Kingdom, will pay off in heavenly treasure, much greater returns than the figures above quoted.

Our concern however, is not solely centered in heavenly treasure, there is something more on this side that must be added. We suggested a coin with two inscriptions. Let us turn it over. Here, in the story of the Good Samaritan, we see the Master we love, as also the world in which we live, depicted by a wounded man lying by the wayside. Because there is sin in the story, redemptive love leads Him by the way of the Cross. As a result of His coming the world has a Savior, a Comforter, and for those who walk with Him, a Wonderful Counselor and Friend.

The glory of this walk with Him, with its rich joys and satisfactions, is only known to those who have experienced it. To labor under the direction of His counsel for the establishing of peace and righteousness, to clothe the naked, feed the hungry, and preach the Gospel of His Grace to a world that has lost the way; this is likewise the path to eternal life. This will mean for all who accept it, treasure in heaven—plus.

Things That Come Gently

By Allan Knight Chalmers

"Blessed are the meek for they shall inherit the earth." Matthew 5:5.

SOME things come gently. It is hard to remember that in such a year. The words of Longfellow come more naturally to our minds as we hear him say:

I hear the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!
But in despair I bowed my head
"There is no peace on earth," I said
For hate is strong
And mocks the song
Of peace on earth good will to men."

But even as he, so we reaffirm at once the faith that, through nineteen centuries have gone by and still the time promised by the prophet has not come when "men shall not hurt nor destroy in all God's Holy mountain for the earth shall be full of the knowledge of the Lord as the waters cover the sea," yet that time of good will would come—must come—because such is the design for living, the meaning and purpose of creation.

That makes us change a word—this faith in the gentle things does—the faith in the meek of the earth. The proper translation of the word meek, these who shall inherit the earth, is our word gentle. "Blessed are the gentle for they shall inherit the earth," is what Jesus said in the Sermon on the Mount. In spite of the things we see around us in the world we are inclined to say that we still believe in beauty, truth, and goodness. The more we see of what goes on the more are we inclined to believe in His gentle way of love. That is the meaning we see in the last verse of the opening hymn, "Joy to the world, the Lord is come." Remember the words: "He rules the world in truth and grace—and makes the nations prove the glories of His righteousness and the wonders of His love."

Makes the nations prove? Could there be anything which proves more fully that a world not ruled by love is a lost world than what we see today? The nations are proving the hopelessness of selfish power by the way they are caught up in tense and bitter emotions of the moment. Yes, some things come gently and Christmas in war time is the time to think about them.

THE GENTLE ARE NOT WEAK

To be gentle does not mean that one is weak. The necessary things of the spirit are strong. Like courage, in the sense of being undismayed by circumstance. Or Faith, in the grain of mustard seed meaning. Or "The Love that wilt not let you go" awareness of connection with people and causes. These necessary—oh so much needed—qualities of daily living are not creations or acts of your will—not decisions of your mind. They are gifts of the nature of being. You can neither argue yourself into—nor out of—the essential things of the spirit. They are!

Take courage as an example. Captain Oates of Scott's Antarctic expedition, lost his physical strength and could not keep pace with the others in the weary journey back from the South Pole. Knowing that by slowing up the others none of them might ever reach safety, he slipped away into the night, leaving a brief note of farewell scribbled with numb fingers. We are not thinking whether his decision was right or wrong, but we do see courage here. It is a courage inherited by man. We can use this inheritance for good or waste it in riotous living. But here we see a man whose life takes on meaning and dignity when he has given it up for the life of his friends.

But our point is that from whatever causes it comes, it is something men find they have when they need it. We find when we come down to it in the end that we have arrived beyond courage. Very gently and firmly we know that we are men and must act calmly and confidently as men. The great, strong, necessary things of life come gently.

THE GENTLE ARE NOT INACTIVE

The gospel of Christ does not deny a need of the world. The harvest comes through growth. First the seed, and then the ear and then the full corn in the ear. Christmas brings back to our minds a confidence in growth, a renewed trusting of the seed of truth to the soil of the nature of man, who is God's creation. The Kingdom of God is like a grain of mustard seed planted in the ground. The harvest comes not by straining but in confidence that the power of God works gently through the nature of our being until the end is good.

We must be prepared. We cannot leave the needs of the world in the hands of God alone. God lifts us, but we must do the work. We remember how shockingly unprepared the disciples proved for their promised witness when at the first test they scattered. They could not stand the first pressures of the crowd.

The meek inherit the earth? While Caesar floods the earth with his legions? It seems dangerous to believe that anything but power and its political subterfuges can cause civilization to survive? To say the words of Christ about the gentle in a violent world? To our earth-bound eyes and time imprisoned senses, our momentary Caesars seem so powerful.

It was into just such a world of bitter distress that Christ was born—into just such a world that there came this germinating idea about the way of the meek. It was not a promise of an easy formula to change the world by momentary miracles. Neither was it a soft and sickly sentimentalism about sweetness and

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Condensed by permission from a Christmas Message delivered by Dr. Allan Knight Chalmers, at The Broadway Tabernacle Tidings Church of New York City.

ght. Some people seem to think that hristianity is a fair-weather proposi- ion only intended for times of ease and ecurity. It was instead a fundamental ssertion about the nature of the uni- erse and the purposes of God.

It called only for the strong of spirit nen. None but the unafraid and the truly faithful could be expected to walk that way of Christ's promise. Even so in this similar world, we must be sure that those who can do it, retain their basic and directive faith in Christ's gentle way of life. There are things that come gently. The strength of the meek is in them. They are things which are "rooted and grounded in love." They are the basic things of the earth which violence can not destroy nor any power of this earth defeat.

Christmas is the birthday of the things that come gently which are made flesh and dwell among us full of grace and truth.

"Good Will Toward Men"

By Harold Cooper

THE Christmas season brings back to our memories the names of men and omen everyplace, in all parts of the orld who have heard the voice of Christ peaking to their hearts of the needs of ne world and have gone forth to spread eace and good will among suffering ankind. One name that comes to me at is Christmas season is that of a oman who has dedicated her life in the ervice of a very needy people. You may ecall others. Her name is Dr. Harriet arker Vaughan and her mission field India.

To our memories she has become an nforgettable Christian American. To e a servant of Christ is one of life's reatest honors. She has devoted time, oney, and strength to the women and ildren of that temple city of Madura, dia.

"UNTO THE LEAST OF THESE"

It was an amazing experience to visit ne home of this physician. She sat at er desk at the close of a busy day. But nder the chair and under the desk were alf a dozen Indian baby girls. In other arts of the room were several more. eeping around into the next room we aw a score or more. In all there were xty girls in and around the home which as called "The Bird's Nest."

Where did she find these babies and irls? How did she manage to keep em on a salary of $62.50 a month? hose girls were being led into the paths Christian education, but they were rginally from Mohammedan and Hindu omes. This "Bird's Nest" was a ystery to us until after we had left and btained more information about it. here are two aspects of life in India as ere are also two aspects of life in merica; the good and the bad.

The good is represented in the fine ulture of great leaders whose home life nd educational life are commendable. he story of the babies thrown into the pen sewers of Madura or abandoned nder the banyan trees is another story. ustom, poverty, and other reasons may count for the fact that in southern India many girl babies are thus abandoned. In the early days of that temple city these abandoned babies were raised in the Hindu temple and dedicated to the gods, where they lived a life of shame.

Then this servant of Christ, Dr. Harriet Parker Vaughan, came to that city of Madura. Friends in various lands made small contributions for the support of these baby girls that she took into her home. Today the Bird's Nest is in a separate building on the hospital grounds. It was a charming sight to see the older girls dressed in their beautiful garments called "saris." They would pass across the grounds enroute to the school founded by Christian people. Occasionally they would gather on our porch for religious exercises conducted by Mrs. Cooper.

From common school these girls would go to high schools provided by the missionaries. Then they would come into the course in nursing. Thus the "Hospital for Women and Children" would be provided with Christian nurses. Many of these girls went to other hospitals in India. One became a physician, Dr. Grace Kenneth, a fine Christian woman.

"YE DID IT UNTO ME"

The second chapter of this human interest story relates to that hospital which was built at a cost of over two thousand rupees. That same frail little woman was the genius behind this institutional development. Friends in America made their contributions. But few of them know that this busy woman went at night into rich Hindu homes on maternity cases in order to provide funds to keep the door of the hospital open. She was the only white physician for that hospital; the only other doctor being Dr. Grace Kenneth, who was a graduate from the Bird's Nest.

Dr. Vaughan built the hospital because women in India were so often neglected in the usual provisions for hospitalization. Moreover the woman of India hestitates to enter a hospital dominated by men. This special type hospital of Dr. Vaughan's provides something more than medical care. It provides that peculiar sympathy which only women can supply in experiences relative to their own lives. But that great hospital is a monument to the brave courage of this unforgetable character in India. It also bears witness to the Christ whom she was delighted to serve.

As I commented on these two remarkable achievements of missionary activity I was met with the answer that I should see what the doctor did on Thursday. It was arranged that we should go with her and we went to the railway station in a jutka, a miniature prairie schooner drawn by a pony of the western type. We traveled from Madura to Manamadura by train, forty miles to the south. There we traveled in a wagon drawn by oxen at the amazing rate of two miles an hour. We crossed the river in baskets pushed round and round by Indian friends. Soon we reached the Leper Asylum.

Here Dr. Vaughan, that frail little woman, ministered to the needs of two hundred lepers. How the chaulmoogra oil which she used in treatment is obtained from the jungles of Burmah is a

CHRISTMAS

Christmas is still the story
Of shepherds and seeking men
Following the guidance of Heaven,
Finding the Christ as then.

Christmas is light after darkness,
God's fullest answer to man
Seeking a life that is worthy,
Giving assurance "You can."

Christmas still holds the wonder
Of midnight bursting with song,
The joy of beginning—fulfilling,
The peace for which we long.

LELIA S. MARSTALLER.

thrilling story in itself. The credit is partly due to American medical science that this oil is obtained and used for this dreaded disease.

Apparently some of the lepers are cured by treatment. The Asylum has over three hundred patients and they appear to be a happy lot, with the gospel of Christ and the medical treatment which they are getting. Often they return to the villages to become witnesses to the message of Christ to which they have become devoted.

Today this remarkable woman dwells in the hills of southern India ministering to the physical and spiritual needs of a needy people. Her home is still a refuge to girls abandoned by their parents, and lepers are still being sent to places where they can obtain both the medicine which heals leprosy and the gospel which heals the soul. When she passes to her reward I think I can hear the Saviour of mankind say, "Well done thou good and faithful servant, enter thou into the joy of the Lord."

Christmas in Bethlehem

By Christina Hendry Jones

BETHLEHEM at Christmas! The desire to be in Bethlehem on Christmas Eve, to experience the quiet of the Judean village under the stars, to hear the voices out of the night, "Peace on earth, good will to men" lies in the heart of every Christian. This year, many of the kneeling pilgrims at the Church of the Nativity will be in the uniforms of the nations at war. As the bells peal out at midnight and the voices of the choir sing joyously, "Adeste Fideles," their hearts will no doubt, be with their loved ones in far countries, and their prayers will be for peace.

Christmas in Palestine, is first of all, a church festival, celebrated with all the color and ceremony of the Eastern Churches; each church observing it according to its own calendar. The Latins, as the Catholics are called, and the Anglicans and Protestants, observe Christmas on December 25. Two weeks later the Greek Orthodox Church celebrates Christmas after its fashion, and two weeks after that is the Armenian Christmas. Our recent controversy over Thanksgiving must have seemed very unexciting to our friends of the Eastern churches who take such things so casually!

Christmas is a beautiful time in the Holy Land. If you would see the country at its best, go for Christmas and remain for Easter. The long dry season is over and the November rains have come, rains that pour from the heavens in floods, soaking into every dry spring, stream, and river-bed, into every atom of soil and seedling, life-giving and full of promise. The dry earth soaks it up, the springs run full and free, the ploughing and the sowing begins, and on the hillsides and in the valleys, spring flowers of such beauty and variety as to be almost unbelievable make the country gay and lovely.

Rain is not just much-needed moisture in Palestine, it is the manifestation of God's care for the land and His people and as such it is received gratefully and reverently; "For the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year." (Deut. 11:12)

That First Christmas

When Joseph and Mary climbed out of the basin in the Galilean Hills where Nazareth lies, long years ago, they descended by a steep, winding path into the lovely plain of Esdraelon, already green and pleasant. If they entered it in the daytime, they could travel all day in warm sunshine. New life everywhere must have gladdened the heart of Mary, heavy with the new life within her. If they traveled quickly, they could pass Samaria before dark and find warmth and sanctuary in a hospitable inn, for the air is cool when the sun goes down, and in the hill-country, people huddle round their charcoal braziers at night. Another long day's travel past Shiloh, Bethel, and Jerusalem, and on south to Bethlehem and the weary journey was over. An obscure family it was that came to the little town that night, too tired to enjoy the excitement which buzzed about them; but the stars were bright and from the Shepherd's field the low, sweet music of the shepherd's pipes rose to welcome them.

No room in the inn. No, but room with a humble family like their own. The animals had to be moved out of their warm room below the family's sleeping room, perhaps protesting the unusual disturbance, and a clean pallet laid on the floor. It was the best they had and great was their reward.

Let Us Now Go Even Unto Bethlehem (Luke 2:15)

If we could go to Bethlehem in modern times and in normal years on Christmas Eve, the little village again would be the scene of a hustling, bustling throng. From the ends of the earth, speaking strange tongues, pilgrims have come, not to be enrolled or pay tribute to Caesar, but to pay homage to the Babe that was born on that night so long ago. Center of it all is the little crypt over which has been built the great church of the Nativity where one finds the chapels of the Eastern churches.

The modern pilgrim will go first to the Shepherd's fields in the early evening to watch the stars come out and feel their closeness. For nowhere in the world are the stars so intimately linked with humanity. The village is lighted tonight, but it rises from the fields quiet and aloof. We may listen to the shepherds pipes or we may join in singing the beautiful carols that have for hundreds of years been the spontaneous expression of love for the Christ Child by humble folk in many lands.

As the air becomes chill we climb the steep path to the big church that dominates the village. Mass is already being celebrated by the cardinal sent with a choir from Rome for this special service. We take our seats on hard benches and feel strange at first, unused as we are to the ceremony and the foreign tongue, and try to enter into the spirit of the service. For two hours we sit in the incense filled chapel, hear the intoning of the mass, rather dreamily aware of the choir, singing almost continuously. There has been a good deal of coming and going as people stop, either to examine or pray before images of the Virgin or the saints. But as the midnight hour approaches, quietness falls on the congregation, the robes of the priest are changed again, as they have been at intervals all evening, each change seemingly more elaborate than the last, the symbolic colors glowing from the lights on the altar. The intoning of the mass and the singing of the choir at last reach a cresendo that carries us all with it. Latins and Protestants alike and the glorious music of "Adeste Fideles" fills the church.

Almost at the same moment, the priest pulls a cord hanging from a casket above the altar and the wax figure of a babe is revealed. Mass continues for a little longer, then the cardinal takes the doll in his arms and leads a procession through the long corridors of the church to the Greek chapel and on down to the

CHRIST

Welcome all wonders in one sight,
Eternity shut in a span,
Summer in winter, day in night,
Heaven in earth and God in man;
Great little one, whose lowly birth
Lifts earth to Heaven, stoops Heaven
to earth.

Richard Crashaw.
(1615?-1652)

crypt. We follow the priests and the choir and listen to still more of the service when the doll is laid on the star that marks the place where Jesus was born, to remain there for three days. This is a concession to the Latins by the Greeks and is not always graciously given.

It is now two o'clock in the morning and we turn homeward with mixed feelings and emotions. The color and the pageantry seem so out of keeping with the spirit of the Master, yet a human tribute to the Saviour of the world.

We have been in Bethlehem on Christmas Eve and the experience will live always in our memory—But Bethlehem's Babe is born again and again in the hearts of people every day in every land; and though the Angels' Song seems stilled today, in the quiet places of our souls, we who would serve the King, hear the song and it gives us hope as the words are repeated there: "Glory to God in the highest and on earth, peace, good will to men."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CHRISTMAS

Put away all fear; for I am bringing you good news of great joy—joy for all the people.

LUKE 2:10 (*Weymouth*)

* * * *

And numerous indeed are the hearts to whom Christmas brings a brief season of happiness and enjoyment. How many families whose members have been dispersed and scattered far and wide, in the restless struggle of life, are then reunited, and meet once again in that happy state of companionship and mutual good will, which is the source of such pure and unadulterated delight, and one so incompatible with the cares and sorrows of the world.

CHARLES DICKENS.

* * * *

When mother-love makes all things bright,
When joy comes with the morning light,
When children gather round their tree,
Thou Christmas babe, we sing of thee!

TUDOR JENKS.

* * * *

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing,
That made a woman cry.

GEORGE MACDONALD.

All glory be to God on high,
And to the earth be peace;
Good will henceforth from heaven to men
Begin, and never cease.

NAHUM TATE.

* * * *

Onward we go, for still we hear them singing,
"Come, weary souls, for Jesus bids you come;"
And through the dark, its echoes sweetly ringing,
The music of the gospel leads us home.

FREDERICK W. FABER...

* * * *

Not believe in Santa Claus! You might as well not believe in Fairies! . . . Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those which neither children nor men can see. . . . Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world. . . . Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God he lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

FRANCIS P. CHURCH.

* * * *

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly, heavy or hard. Remove the covering, and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you will touch the angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty; believe me, that angel's hand is there; the gift is there, and the wonder of an overshadowing presence. Our joys, too: be not content with them as joys. They, too, conceal diviner gifts.

FRA GIOVANNI, 1403.

* * * *

(Our Prayer):

Angels, sing on! Your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till mornin's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

FREDERICK W. FABER.

In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.—JOHN 1:4, 5.

A CHRISTMAS MESSAGE

BY STANLEY G. JACOBS

Once again the journey of the years brings us to the Christmas season and once again the hearts of men become a little warmer; more kindly, and a spirit of good will is evident. It is a time of giving and receiving, but who can give that which Christ gave. Do we pause in our giving to consider the Prince of Peace; to consider the spiritual gifts and higher values of life exemplified by Christ? We celebrate the birth of the Son of God at this one season of the year—but do we carry Him in our hearts the whole year through? Do we seek ever to do the Father's will? What does Christ mean to you, not only at Christmas time, but at all other times?

Down through the ages has come the vibrant song which attended the humble birth in the manger, "Peace on earth, good will toward men." Yet those who profess to follow the greatest living example of peace today, as in times past, bathe the world in blood. Is this all Christ means to humanity? Either His way of life is worthy of following, or it is not. The way of force, of cannon, bomb and carnal might is not the way of Christ! Man knows in his heart that it is not! Man knows in his heart that he makes mockery of God and of the Son of God! Man knows in his heart that he lacks faith in God and in Christ, else he would choose the way of peace and depend on the almighty Father to be his protecting armor—his righteousness.

Yet, despite his refusal to walk with Christ, man cannot forget Christ. The greatest conquerors that plunder the world have their brief day and then go into oblivion, but Christ lives on eternally. It was He who refused all the kingdoms of the world for which men madly war today. It was He whom God gave to the world with the promise that in due time He would overthrow all worldly governments and be the king of all the earth. Yet man fights to control that which rightly belongs to Christ! Man, who robbed Christ of his body, now seeks to rob Him of His dominion. But just as Christ rose from the grave and conquered death, so will Christ conquer all who oppose His right to rule the earth!

Let not your hearts be troubled ye meek for has not Christ promised that ye shall inherit the earth? Let men defy God's holy purpose; their time is short. For what profiteth it them if they gain

the whole world but lose their souls? By their deeds, by their fruits, they show their worship to be from the lips only. To them the Spirit of Christmas is the filling of their coffers—commercial greed and rivalry. They observe the old pagan customs, rather than the birth of the King. Every day is Christmas to the one who accepts Him as the true King, and every day the heart of that one sings the song, "Peace on earth, good will toward men." He looks forward reverently to the new world of righteousness when Christ shall rule supreme in the hearts of men and in all life.

A Few Great Simplicities*

By Sarah N. Cleghorn

PERHAPS we are mistaken when we project elaborate plans to replace our complicated animosities with peace and happiness. Though the symptoms are many, the cure may be one. Perhaps it is something a child can understand.

Upon a few great, simple convictions welcomed into the wide common heart and domesticated in our common life, we may be able to build approximately a "good life for all" as well and as quickly as cities ruined by earthquake and fire create an interlude of good will and brotherhood in the very thick of their confusion and calamities.

Such miracles we see ordinary people work, en masse, again and again; and I believe it is possible to draw far more wisdom from one such demonstration than from countless studies of groups in their ordinary mixture of greed, pride, fear, suspicion and ingrained habit. Not when cold and lonely but when warmed and thrilled by fellow-feeling, are we best worth studying.

"The days that make us happy make us wise."

Think of some of the great simplicities which in the past have "humanized humanity." Think of the great and obvious affirmation that ended slavery as soon as it reached the common heart —"Man is no merchandise, to sell and buy!" Think of the mighty concept of democracy, "All men are created free and equal," and how far its simple radiance has yet to shine, to reach the shadows still hovering in our own hearts over groups and classes of our fellow men! Think of the modern implementation of the golden rule; Socialism's priceless gift to the generation who first will take it to heart,

"From every one acording to his ability to every one according to his need."

And "put yourself in his place." If this is not immortal, it has ages yet to run. Thus far we only receive a shadow of it; we take it to mean only "*Imagine* yourself in his place." Our children may take it far more literally, as the Francises and Osbornes have shown us how; they may step bodily as well as mentally into the broken, misfit, aching shoes that others stand in. The judge may wish to taste for himself what the prisons are like to which he later may be sending his fellow sinners to live for years. The landlord may measure on his own body how much cheer and sunshine come into the tenement where delicate children of a darker complexion than his must try to keep tuberculosis at bay.

TODAY IN PARADISE

The greatest simplicity of all, I think, is the Godlike *immediacy* of the results of loving each other with courage and freedom. How suddenly, with what joyful surprise, though it be for the hundredth time, the morning light shines inward; bathing the faded colors of our own personalities, the unhopeful habits of our hearts; and lo, outward too, those potentialities have all grown fresh and winning, which we had come to think so empty of promise, so hopeless of response! Never stale will be this simple magic, while human life takes courage to try being understanding, generous, unresentful, democratic, yet once more.

How discouraging to our eager natural longing to be good to one another has always been that old slowing-down talk about "line upon line, precept upon precept, here a little and there a little." What a delight now to find that these are only dull, well-meaning human ideas; that the divine life kindles fast within, once we whole-heartedly invite it.

Jesus, who earlier had asserted that a mere drink of cool water, given casually to a hot, thirsty child, causes bliss in heaven, suddenly in the last act of his life invited his fellow convict to accompany him there. All impromptu, on the day of their joint execution, he took this disreputable poor fellow home with him. In such an invitation, surely he includes us all, evermore!

Let us accept it! Let us freely give, receive, forgive, be forgiven, succor and share! We need only listen, rise, take a step, reach a hand, toward Lovingkindness, to be at the wide open door of our everlasting home.

*A passage as yet unpublished from a manuscript book on the *Religion of Lovingkindness.*

NATIONAL YOUTH WEEK

"That Christian young people may reaffirm their faith and their unity under God is the purpose of Youth Week, January 30 to February 6, 1944," the Rev. Isaac K. Beckes of Chicago has stated in connection with the observance for youth of forty-two Protestant denominatons of the United States and Canada, including members of Friends youth groups.

"Youth Week should result in the united expression of Protestant young people of their belief in the ability of Christian forces to build a new world on the principles of justice and brotherhood," Isaac Beckes continued. "Every denomination should seize the opportunity of Youth Week to enlarge the vision, deepen the faith, and strengthen the unity of its young people."

"War has brought many needful tasks in our communities," Mr. Rhoades, Chairman of United Christian Youth Movement, declares. "Unless Christians do them, these tasks will go undone. Many of them are too great to be tackled by the young people of any one denomination. If, in the next generation, the name 'America' is to connote the meaning of 'Christian' and 'free,' then we must unite Christian efforts now."

The first part of Youth Week's theme, "One Faith, One Fellowship," will be emphasized by ministers on the opening day of the observance, January 30, with sermons directed to young people. The occasion will recognize the role of youth in the life of the church.

As a climax to Youth Week on February 6, youth groups will aim "to denomstrate and enjoy a fellowship which will reach across racial and denominational lines." Leaders of the United Christian Youth Movement urge that, "even in the smallest local church there should be present in the service, one or more Christian young people of another race, of another nationality and of another denomination."

From — *International Council of Religious Education Bulletin.*

The office of Young Friends Work in the Five Years Meeting would urge Friends pastors and youth leaders to use this observance to the best advantage. The young of our church have much interest in the purpose of National Youth Week and can contribute helpfully to it. The Christian Endeavor lessons, in the January 29 and February 5 issues of *Penn Weekly* will emphasize this observance.

CHARLES F. THOMAS,
Secretary of Young Friends.

THOMAS HODGKIN (1798-1866)

(From a talk given before 57th Street Meeting, Chicago.)

BY DR. WERNER K. GOTTSTEIN

During the last weeks there has been a good deal of discussion about the water supply in Chicago. The question came up as to what could be done about this matter. Some people suggested that public meetings be arranged in order to exert more influence. Other persons recommended approaching influential politicians. Either one of these steps has always been considered the proper way to enforce a public health regulation.

In 1832 a physician in London published a pamphlet during a cholera epidemic, and his propositions refer to these alternatives. The way that he writes permits the conclusion that he was not soft and that he did not care much whether or not he would hurt the feelings of the authorities so long as he was fighting for the welfare of his fellowmen.

But the same man was almost bashful when he had to defend his personal concerns. One day he spent hours and hours with a very wealthy man in his office. He investigated the history of his ailment, he examined and cured him. He charged such a modest fee that the big business man protested. Nevertheless the doctor answered, "You looked to me as if you could not afford to pay more." The rich patient never returned to the office of this doctor, who was certainly not what we call a success in private practice. Another reason for limited success was that he never came to see his patients in the somewhat fancy clothes of a noble London doctor of the nineteenth century, but always in his plain Quaker dress.

Perhaps it is not important to know his name. Probably it is not essential to know any doctor's name after his death; for progress in the practice of medicine and in research has been achieved by many outstanding men whose names are forgotten. All of us know the classical diseases: pneumonia or infatile paralysis, without asking who were the first describers. Very seldom we associate the first author's name with the clinical picture. In Paris or Berlin they would mention somebody else than in Boston and Rochester. If you quote the American pioneer first in Vienna or vice versa, you may arouse very outspoken antagonistic feelings. The national fight for priority claims starts.

Finally the medical historian appears on the stage. He is the conscientious objector among the medical scientists. He proves that a disease was first described by somebody somewhere in a paper that was written in Latin, published in an almost unknown medical journal that is buried in the basement shelves of a few libraries.

There are exceptions to this rule. One of these was this Quaker doctor in London. You may listen to the discussion of two doctors in Billings Hospital and one will tell the other: "Doctor, I guess this is a case of Hodgkin's Disease," or simply: "This is a Hodgkin." In Paris they talk about "Malade de Hodgkin" and in Berlin or Vienna about "die Hodgkinsche Krankheit."

But Thomas Hodgkin was not only a pioneer in medicine but also a pioneer in modern philanthropy and in Quakerism. His book entitled, "The Means of Promoting and Preserving Health" belongs to the best works on preventive medicine, though it is almost forgotten. It originated from lectures delivered at the Mechanics' Institute in London, and is more than a medical book for the layman. He combines his medical experiences with social observations made among his patients. Whether he talks about benefit societies or saving banks, trade unions, or child labor, the peace movement or leisure time, the extravagant, expensive wife who ruins her husband, or the poor boy who improves his education by his own initiative, Thomas Hodgkin always remains the man who fights for what he thinks is true, who loves his fellow men without ever being sentimental.

He was one of those personalities who derives ethical conclusions and obligations from his biological experiences. He was interested in the geographical distribution of the dog and therefore in animal protection. He wrote a manual of ethnological inquiry, and consequently he became engaged in the problems of race and race persecution.

And he died in this service. For he was an intimate friend of the great Jewish philanthropist, Moses Montefiore, whom he accompanied to Palestine. There he died as a victim of the cholera, one of the many doctors who have died from the disease against which they fought. Over his grave at Jaffa Sir Moses Montefiore erected an obelisk that praises Hodgkin's self-sacrificing activity. We may say that Thomas Hodgkin was a predecessor of the ideas and the activity of the present Friends Service Commitee. He belongs to the modern period, for when he died Rufus Jones was already three years old.

Bow down no more to Force or Fear,
Imposters in their proud apparel;
Love, our true Lord, lies cradled here;
Sing the triumphant Christmas Carol!

W. R. HUGHES.

A CHRISTMAS PRAYER

May we not pass this Christmas season without the Christ Spirit entering into and permeating our lives until all of life be filled with the love of God, that it may be shed abroad until others, too, may be made aware that the living God really came to dwell among men—that the miracle of God's Spirit breathing eternal life into the lives of whosoever will receive, has not passed. May the mystery of the way of life that Jesus of Nazareth brought into the world not die, but flame anew in all dedicated hearts at this season when the world around us lies wounded and in need of the healing of the Balm of Gilead.

May we wait in humble silence as the worshipers of old; as Simeon and Anna whose prepared hearts caught the significance of the new life that was brought into the temple. May we not fail to recognize the day of our visitation, but with lives atune to the moving of the Spirit minister to the deep needs of the hour. The world waits for such a ministry, but how oft have we failed to be the channel. May a sense of divine urgency empower us to reach over the barriers that divide mankind and draw into one great fellowship those groping souls of all races and creeds.

May we celebrate, not alone that far off event in the hills of Judea, but may the Christ Spirit be kindled anew within us that we may light the torch of other men's lives, and so make the message of peace and good will live again and bring healing to the nations.

MILDRED D. DILKS.

Peace on Earth . . . "
Caroled the angels at His birth;
"My peace give I unto you,"
Was His final benediction . . .
And still today—His day
We know not peace.
Again . . . the monster, war,
Lifts its hideous head . . .
How long—how long this blood and agony
Before we claim His gift—
Prove we are the sons of Light. . . .

If you and I would start this very hour
Replacing love for every hate,
It follows as the dawn the dark
That war must cease.
Oh brother,
War is but our collective hates—yours, mine—the world's;
Peace will come only with our collective loves!

CHARLOTTE C. KINNEY.

New Horizons in Friends Civilian Public Service

By Paul J. Furnas

FRIENDS' Civilian Public Service will continue for the coming year on the basis of a new program. No longer should Civilian Public Service be thought of as a number of camps with government work projects and out-of-work hour individual interest programs, together with various unrelated special service projects. Rather, it should be conceived as an integrated program of service with a plan for the growth and progress of each CPS man in serving human needs, both direct and indirect.

The new program, which CPS men, the administrative staff, Friends' CPS constituency and associated administrative agencies have developed out of working together during the past two months, consists of eight main points:

(1) A statement of definite aims and standards of administration
(2) The establishment of a reception center and orientation program
(3) A new general education and religious life program
(4) A counseling and vocational guidance program
(5) Expansion of the special services program
(6) A new foreign service training program
(7) The acceptance of greater responsibility in administration
(8) The simplification and clarification of administrative machinery.

Substantial progress has already been made toward putting this new program into effect. The story of the accomplishments to date, together with the aims and procedure for realizing the balance of the program, can best be summarized in the following fashion.

Individual and Group Responsibility and Discipline

The Camp Directors of Friends' Civilian Public Service in their conference held November 11 to 19, 1943, at Pendle Hill, fully undertook the responsibility for their part in the maintenance of a high standard of discipline within our CPS camps. The acceptance of the requisite responsibility by CPS men for their part in such a standard remains to be shown, but many men have indicated their commitment to the establishment of such standards. Standards of satisfactory work and conduct have been defined as a floor upon which to carry on the program. Under the personnel and guidance program which has been prepared, the aim will be to place each man to the best advantage of the work or service project and the man. The camp directors and the administration of Friends' CPS recognize their responsibility in the selection and retention of men in Friends' CPS.

Reception and Placement Program: Special Service Projects

Selective Service has agreed to the establishment of Big Flats, New York, Camp as a Reception Center with an orientation program requiring from two to three months for completion. The program and personnel have been fully outlined by the staff. Thomas I. Potts, now director of Trenton, North Dakota, Camp will direct the Reception Camp. Men wishing to participate in Friends' CPS coming from the northeastern United States, bounded by Indiana on the west and Maryland on the south will be received at this camp. Based on past experience this will care for about two-thirds of the men who wish to participate in the Friends' program. Other men electing to go to Friends' camps will be received at southern, mid-western and western camps, and as adequate a counterpart of the Reception Camp program as is possible will be given there.

Personal counseling will be an important part of the orientation program and personnel records will be established as an aid, in the counseling service to each man, as he proceeds in the Friends' CPS program.

Selective Service has agreed to a reduction of camp population and an increase in the variety of Special Service Projects and in number of personnel in 1944. A goal of 50% of the men in base camps and 50% in Special and Detached Service in 1944 has been agreed upon. Selective Service is sensitive to criticism from public and political sources as it expresses itself in regard to men in CPS, and it continues to be doubtful of private social service type projects in areas of group and race tension, but it is willing to consider each project proposed on its merits. State hospitals for crippled children, state tubercular hospitals, state training schools for the subnormal and delinquent, and state cancer hospitals have been approved as suitable fields for work of "national importance" in addition to those previously approved. The expansion in number of state agricultural experiment station units has also been aproved with a multiplication of openings in this field of service in immediate prospect.

Selective Service is willing for us to reduce the number of camps and the total number of men in our camps, but obligations to other government departments and agencies make it impractical to reduce immediately the total number of camps. Campton, the first camp selected by us to be eliminated, has now been closed.

The Mennonites and Brethren will take over two of our camps in order that we may reduce our program, if we ask them to, but it is the considered judgment of the CPS staff and camp directors that we should continue to operate the present camps long enough to make the required reduction through a wise and orderly operation of our orientation and counseling programs before we ask that any of our camps be taken over.

Spiritual, Intellectual and Vocational Guidance and Counseling

A thorough and Friends' CPS-wide program of religious and educational leadership has been developed by the staff. Camp educational secretaries have been selected and brought to a training school lasting three and one-half weeks, held at Pendle Hill. The response of these men to the opportunity offered was good.

With the disappearance of the CPS No. 99 and No. 101 training groups, the Service Committee has planned a foreign service training program for those men who want to devote a portion of their time to such study. This course of study may be taken by individuals or by groups of men wherever they are in Friends' CPS. The material is of such a character that acquaintanceship with it should be valuable to the man expecting to serve on the home front after the war, as well as to the camper desiring a foreign assignment.

A personnel program including personal counseling, project and service placement and post-war occupational

PERHAPS YOU CAN HELP

Coshocton C.P.S. Camp 23, which is a hydrologic research station, reports that their work is being handicapped because timepieces used in this service, are needing costly repairs, due to use in all kinds of weather. There are assignees there capable of making such repairs if the parts could be obtained. This situation could be remedied if any Friends having old watches or clocks, regardless of condition, would send them in so that parts could be salvaged and one good timepiece be constructed from several damaged ones. Dollar watches are very good for this purpose. These gifts should be sent direct to Harry E. Lamparter, C.P.S. Camp 23, Coshocton, Ohio.

counseling has been developed by Elmore Jackson and members of the CPS staff with the help of Dr. Robert Hoppock of New York University and Dr. David McClelland of Wesleyan University, now giving part time to AFSC in personnel work. Other Friends who are experienced in this field have agreed to help in the program. Elmore Jackson will spend a substantial portion of his time on this program and will shortly start a visitation of our camps to assist in launching the program. We fully realize that only a spiritual rebirth can breathe the breath of life into these well thought out and comprehensive programs.

DIRECTION AND CONTROL OF CPS PROGRAM

How far Selective Service will respond to our desire for greater autonomy only time will prove, but they have on the whole shown a remarkable degree of tolerance and cooperation when we consider the fact that most of our concerns and aims are foreign to their experience, methods and objectives; and also in view of admitted weaknesses in our administration in the past.

SIMPLIFICATION AND CLARIFICATION OF ADMINISTRATIVE MACHINERY

Rightly or wrongly it was our judgment that we should not undertake the simplification of the administrative machinery and readjustment of the respective responsibilities of the National Service Board for Religious Objectors and the administrative bodies until the matters directly related to Selective Service were cared for, at least in their initial phase. We now will undertake this problem. But we should note that this is a matter which is largely within the field of the Historic Peace Churches and we can count on a spirit of Christian consideration of each others interest and peculiar concerns in arriving at a decision.

Forum

November 23, 1943.

Editor, THE AMERICAN FRIEND:

I "rush into print" in this semi-public way to express appreciation for the very excellent way in which the Revision Committee have handled their assignment in the new "Faith and Practice." I am ashamed that I have not done so previously. Their job could easily be a thankless task and the amount of work they must have done on it has been well nigh phenomenal.

We Friends are such individualists, with our rightful emphasis upon freedom of conscience and our interest in the individual's experience, that I said to our Monthly Meeting I would hate to attempt to write a discipline for just one Meeting and expect all individuals to endorse it. To attempt such a project for the Five Years Meeting, as they were asked to do, appalls me!

I feel that what the Committee has done has been of a very high type, keeping in mind the personal and social, conservative and liberal, mystical and practical emphases among us as well as any group could do. When their work is put into its final form for adoption or rejection by our Yearly Meetings, I believe it will be a document of great profit. Three groups in our meeting have been studying it for their own benefit.

I wish also to express appreciation for the way they have beseeched Friends everywhere to send in their proposals. I am sorry I did not get the time to examine it thoroughly and make suggestions until a few months ago. I have many evidences of how happy they have been to receive comments from all localities and how carefully they have been examining all suggested changes. Now is the time for us to express ourselves freely while the volume is in the process of formation so that they may be assisted in getting the "sense" of the Five Years Meeting as accurately as possible. I am sure their only desire is the advancement of the Society of Friends and a clear expression of it. I do not know who all have helped but I wish in this way to join with others in thanking them.

O. HERSCHEL FOLGER.

Letters have been received from the office of Civilian Public Service, setting forth the following information:

(October 9) "In deciding to go on with the Civilian Public Service program . . . the Board was moved by (1) a belief that Civilian Public Service can exemplify the 'power of spiritual forces to overcome evil and to create a free and peaceful society through cooperation and service' and (2) a sense of responsibility to the men who accept civilian service as an alternative to military service which they are unable conscientiously to perform. To withdraw from partnership with those who have participated in the program, either in camp or outside, so long as the area of freedom in CPS permits work which can adequately express their religious convictions, would betray the confidence placed in the Service Committee."

(October 25) "We are continuing the negotiations with Selective Service, but in the meantime the year is drawing to a close and we have come to the realization that *one of the really potent factors in our discussions with the government will be a clean slate for the year 1943.* The sooner we can be assured of this, the more haste we can make in discovering for you and for ourselves the actual possibilities of carrying on next year the services of men under our administration. With that in mind, we are writing you now in regard to the importance of securing the remainder of our budget for 1943. On October 1 the amount still needed from Meetings and individual Friends was approximately $100,000. This, of course, is separate from the amounts which we expect to secure from non-Friends during the rest of the year."

(November 1) "The policy of the Service Committee in regard to Civilian Public Service has been arrived at with great care after obtaining the views of men in CPS and the CPS constituency over the country. The staff is attempting to carry out this policy under difficult circumstances. We hope that we may have the patient consideration and sympathetic support of Friends in the effort to do this."

In view of the above, it is obvious that one of the ways in which each of us can be helpful is to continue to get in our regular monthly contribution to CPS. Perhaps we can increase this amount as a demonstration that Friends can, and do finish what they begin.

EMPLOYEES NEEDED

House mother and an assistant for latter teen age girls; assistant boiler engineer and a night watchman; assistant Division parents for boys of earlier teen ages; farmers; and a nurse. Interested people in juvenile delinquency and dependent adolescents, contact Parvin W. Bond, Superintendent of White's Institute of Wabash, Indiana.

CONTRIBUTORS

ALLAN KNIGHT CHALMERS—Pastor of the Broadway Tabernacle Church, Congregational, New York City; Member of the Wider Quaker Fellowship.

SARAH N. CLEGHORN — Well known writer, and member of the Wider Quaker Fellowship.

HAROLD COOPER—Congregational minister, traveler and lecturer.

PAUL J. FURNAS — Director, Friends' Section C.P.S.

CHRISTINA HENDRY JONES — Educational Secretary for the Friends Mission Board.

R. FURNAS TRUEBLOOD — Pastor of West Richmond Friends Meeting, Richmond, Indiana.

R. ERNEST LAMB — Formerly pastor Pasadena Friends church for years; now General Superintendent California Yearly Meeting.

Theology in the Hymns

By S. Morris Eames*

THE publication of *Christian Worship—A Hymnal* by the joint committee of the Baptists and Disciples is an important achievement in the history of our people. The early Disciple leaders were aware of the significance of the hymns.

The theology in the hymns follows the current thought in the day in which the hymns are written. These hymns are expressions of the thought contained in the authors' minds, and as these thought-worlds have changed, so have the contents of the hymns. The ideas that the thinkers and writers have had of God, Jesus, the nature and destiny of man, the good life, and the social passion, and other such themes which belong to the folklore of Christendom are reflected in the hymns.

Examples of this changing thought are found in such hymns as Toplady's "Rock of Ages" and Wesley's "Jesus, Lover of My Soul." Toplady was under the influence of Calvinistic theology and his notions of God and of the status of man are clearly indicated. God is eternal, so pure and good, and man so sinful that he is alienated from the Deity. Man could not save himself, and this is expressed in Toplady's hymn,

> Could my tears forever flow
> Could my zeal no languor know,
> These for sin could not atone;
> Thou must save, and thou alone.

The Wesleys reacted negatively to the ecclesiasticism of the Church of England. They became known by their "method," which placed emphasis upon the inner awakening of man's life. This was a current trend of thought in the scholastic circles of their day. John Locke had turned psychology in the interest of introspection, and the subjectivism of Berkeley and others rushed into the thought currents of the time. Alexander Pope aptly put the new trend of subjectivism into verse when he wrote:

Know thyself, presume not God to scan;
The proper study of mankind is man.

Charles Wesley wrote hundreds of hymns, but "Jesus, Lover of My Soul" has become the most beloved. This hymn contradicts Toplady's notion that man had no part in his own salvation, and it reveals the trend of thought and the mood of the times.

Congregational singing as we know it has had a short history in the development of the Christian religion. Some scholars, however, trace congregational singing back to the psalm poems of the Hebrews and much has been made of the verse "and having sung a hymn they went out unto the Mount of Olive." The chants of the Gregorian age were forerunners to congregational singing. Much to our amusement, we find that at one time the ministers were the only ones allowed to sing in some Protestant churches. Congregational singing arose and became accepted into the liturgy of the church by the way of many bitter theological discussions.

Hymns are important in the modern church because of their many uses. They are excellent teaching devices because they afford an opportunity for "participation" by the congregation in some activity. But a teaching device is not enough; the content is important. The wording of the verse in the hymn cannot be neglected. Toplady, Wesley, and others have known this. Our beliefs about God, Jesus, our fellows, and ourselves influence our conduct. In times past man has defined God in the highest terms of his experience. A "King" symbolized the power, dignity, might and rulership of the times, and God was spoken of as "King." The psalmist defined God in the highest terms of his life. To him God was a shepherd who cared for man even in "the valley of the shadow of death." Jesus improved upon the other terms in defining God as a loving Father. The Fatherliness of God—impartial, loving, sustaining—was a distinct contribution to the thought and life of the human race.

The ideas that man has had of Jesus have been many and confusing to the person who does not see in the growth of words new feelings and thoughts of man. Jesus has been termed Savior, Mediator, Son of God, Son of Man, Christ, to mention some, and these notions have been treated at length in the history of theological thinking and also they have been expressed in the hymns. Not the least of importance in the history of human thought has been the idea of the nature and destiny of man. There are three major views of human nature, namely, human nature as evil, as good, and as neutral. The growth of Barthian theology with its emphasis upon the sinfulness of man reminds us of the concepts of Calvin. These ideas of human nature as evil are found in such words of the hymn as

> Alas, and did my Savior bleed?
> And did my Sov'reign die?
> Would he devote that sacred head
> For such a worm as I?

In recent years we have changed our ideas in theology to speak more of the possibilities of man's development and of his dignity and nobility.

Accompanying the change in theology has come a corresponding change in the expressions of the hymn writers. There is a trend toward emphasis upon God's immanence, avoidance of dogmatism, non-ecclesiastical tones, a sense of the importance of the present life, and a pronounced humanitarianism. Many of our modern hymns reflect the social issues which we face. The anti-slavery movement, the temperance movement, and the peace movement are noticeable in the words of the hymns. The wording of the verse reveals a change in the use of terms. The theology of the past used such words as king, slave, obedience, law, etc. These old terms are being replaced by such terms as father, son, love, spirit, etc.

Many musicians claim that few people pay heed to the use of words in the hymns. They claim that the tune is more significant. The song-poet does not deny the importance of an acceptable tune, but he contends that because of the fact that the words are uttered by unconscious imitation they are doubly important. Recency, frequency, and vividness of the words stamp them in our consciousness. Our habits are formed in social contexts. Many of our activities which we perform today come out of a past so vague that we can't remember when we learned them. The teacher and the preacher cannot be indifferent to the power and suggestion of words. We can render a real service to our generation of the Christian faith by writing, selecting, and singing hymns which speak of God the Father, the Sonship of Jesus, the dignity of man, and the brotherhood of all peoples.

—From *The Christian-Evangelist.*

*Instructor in religion and philosophy at Culver-Stockton College, Canton, Missouri.

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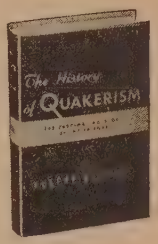

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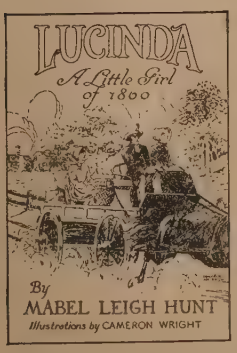

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QUAKERDOM · AT · LARGE

The Grispholm arrived in the United States on December 1. Word was received by the Mission Board Office that Harold and Pauline Lane, and Edith F. Sharpless from Japan; and William W. and Catherine J. Cadbury and Theodore Herman from China are on board.

* * * *

A report from *Penn-Craft* states that the frozen food locker plant which was opened in June as part of the Cooperative Store has already rented one hundred sixty lockers and one hundred additional lockers have been ordered.

* * * *

Charles House, from the Farm School, Salonica, Greece, has been interned at Laufen, with the small group of Friends from the Channel Islands. Felix Ansermoz visited this group in March, 1943. Charles House's wife had been interned in a separate camp for women but word has come from London that he has rejoined his wife, and they are both together at Vittel, in the south of France.

* * * *

A cable has been received from Harry Silcock, the English Friend who has been in Chungking since the autumn of 1941. He was visiting Friends in West China, expecting to return to Shanghi by Christmas, but due to Pearl Harbor, was unable to leave. He is now hoping to return to England by way of Australia, possibly New Zealand, and the United States, leaving China the latter part of December.

* * * *

Rupert M. Stanley, a member of Poughkeepsie, New York Meeting, arrived in Calcutta the early part of October and expected to proceed almost immediately to the Friends Ambulance Unit in China.

* * * *

W. Allen Longshore Jr., a member of Abington, Pa., Monthly Meeting, reached Kutsing where he joined the Friends Ambulance Unit as a medical doctor.

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The year round work camp at 1138 Fayette Street, Indianapolis, tore down and cleaned 152,000 bricks in 1942 and on the site of this old building a new and larger Negro Community Center will be built. Furniture making and manufacture of woodwork for the building have started in the shop which has been cleared out and painted in preparation. The Buying Club is an important feature of the Flanner House program. One of the campers was in charge of the Cooperative Cannery at Flanner House. Over 1000 quarts of food from the camp garden have been canned for this winter.

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Following a report of "substantial progress" during the past two months "toward the realization of conditions for continuation, as recommended by the Friends CPS Committee," The Board of Directors of the American Friends Service Committee on December 1 decided to continue Friends' Civilian Public Service for the coming year.

The Board approved a budget of $423,000 for the program in 1944, based on an estimated average enrollment of 2,000 men in projects under Friends' administration. This will pay for the full maintenance of men in Friends' camps, operation of the Reception Camp with a trained medical and counseling staff, the program of educational and religious leadership for all men in Friends' CPS, services to men in special projects, and administrative expenses in Philadelphia and Washington. Contributions from non-Friends toward this budget are expected to total $200,000, leaving a remainder of $223,000 to be secured by Friends. This means that about the same amount of support is needed from Friends as they gave in 1943.

NEWS OF OUR MEETINGS

Charlottesville, Indiana, Friends Meeting reports a period of Visitation Evangelism carried on from November 16 to 28 by Richard R. Newby of Des Moines, Iowa. His ministry was of a highly constructive order, and brought spiritual uplift to those who were present at the evening public services. His daily visitation in the homes of the community was a fine contribution, as many non-attending people had the claims of the Gospel presented to them in a loving, earnest way. Such visitation is surely one of the needs of the present hour, Homer Biddlecum, pastor states.

* * * *

Bear Creek Quarterly Meeting was held at Earlham, Iowa, on November 13 and 14. James Furbay, pastor of the Des Moines Meeting, spoke at the Saturday morning service, using the theme of Evangelism. He emphasied the importance of the religious training of our children, which must be undertaken now; it cannot wait. Paul Barnett, Yearly Meeting Superintendent, was present during the Saturday sessions. His contribution, both in the worship service and in the business meeting, was appreciated. Fred Moore, pastor from Scranton Quarter, was also present.

On Saturday occurred the annual Quarterly Meeting Missionary Conference, arranged by the Womens Missionary Union, with Fonda Jackson, president, in charge. Devotions were led by Leah Cook of Bear Creek, missionary superintendent of the Quarterly Meeting. John McCracken, pastor at Bear Creek, brought the missionary sermon on the theme, "Go ye therefore and teach all nations." The afternoon session had Mr. and Mrs. Sam Sakamoto of the Des Moines Hostel for Japanese-Americans as guest speakers. Sam Sakamoto gave a very clear picture of his experiences as an evacuee from the West Coast Area, through his months at Heart Mountain Camp in Wyoming, and the steps in being relocated and becoming a normal citizen again as an accountant in the city of Des Moines. He feels that the speedy relocation of the Japanese-Americans is imperative if they are to retain their initiative and self-respect. Mrs. Sakamoto who is cook at the Des Moines Hostel, explained how the work of the hostel is carried on in a cooperative manner.

* * * *

Union Street Meeting in Kokomo, Indiana, plans a special mortgage burning service some time in January as a result of a Thank Offering Service held on November 21 when $3600 was raised, which will pay the balance of $2800 on the mortgage, with a very substantial margin. Two years ago the church indebtedness amounted to $10,000 but under the aggressive leadership of the pastor, Murray C. Johnson, and splendid cooperative of members and friends, this has been cleared away. Harold Cooper of Marion, Indiana, conducted a Preaching Mission the preceding week, which resulted in the deepening of spiritual life, and R. G. LeTourneau, one of America's outstanding Christian laymen, was in Kokomo to speak at the Thank Offering Service, which was broadcast over the local radio station. Courtland Avenue and North Buckeye Street Friends Meetings dismissed their regular services to join in this service of the mother church on this occasion.

* * * *

Salem Quarterly Meeting, Oregon Yearly Meeting, met at South Salem, November 19 and 20. The attendance

as unusually good, including many siting Friends from Newberg and ortland Quarterly Meetings. W. O. endenhall of California Yearly Meetg was one of our visitors and gave a eart searching message in the meeting r worship Saturday morning. He rceably brought to our consideration e tragedy of lost opportunities, basing s sermon on the words of Jesus: Sleep on *now* and take your rest." Sunay morning he attended meeting at outh Salem and again inspired his earers with a message on the Lord's rayer. His visit was a blessing to the uarterly Meeting as well as to the leeting.

* * * *

The Harvest Festival of Friendsville cademy, Friendsville, Tennessee, was great success, and the many gifts sent om Friends afar were much appreciated. A beautiful and spectacular ageant, "We Are Americans" was aged in Thatcher Hall with sixty layers in native costume, including a roup of colored students and their eacher from our George Washington arver School. This pageant was ritten by the grade school teacher, dda Dilts, and brought a valuable and ertinent message on world neighborood and brotherhood. The financial reurns were gratifying, and this money ill be used for the improvement of the cademy's water system. The members f the faculty wish to express their anks to all friends for their part in e success of the event.

* * * *

The Friends of California Yearly leeting are planning special anniersary features in the sessions this oming June, from the 20th to the 25th. t is the jubilee year, this being the ftieth Yearly Meeting to be held. One ession will be devoted to its history and eminiscences and it is expected that a eneral theme for all the sessions will e appropriate to the occasion. Calionia Friends are desirous of knowing f any Friends who may plan to be on he Pacific Coast at that time, especially hose from Iowa Yearly Meeting, from hich California was set off. Friends re asked to communicate with R. Ernest amb, superintendent, or Allen U. omlinson, clerk, or O. Herschel Folger, hairman of the committee; all of whom ay be conveniently addressed at 310 E. hiladelphia St., Whittier.

* * * *

In its two and a half years C. P. S. as shown the weaknesses of pacifists, ilmer Cooper stated at the Oskaloosa onference. "We are theorists. We are responsible people who need discipline an inner discipline. We have a sense f frustration. We need spiritual development to meet our weaknesses. He offered six specifics to remedy the situation. An induction camp in which all C. O.'s could spend six to eight weeks of orientation to the ideas and philosophy behind C. P. S.; the raising of the standards of camp living and work; the admission of non-draftee pacifists to the C. P. S. camps for three to six months so that they might realize the problems and values therein; the development of educational facilities in the camps; a functional religious program; social service work in the local community. Wilmer Cooper characterized the significance of the C. P. S. camps when he said, "We should be the white corpuscles in the bloodstream of an ill, diseased world."

* * * *

Friends Meeting of Springdale, Iowa, observed Rally Day, October 3, with an all day service. An appropriate message was brought by Irma Guthrie in the morning, followed by a pot-luck dinner. The afternoon meeting was largely given over to Eugene Mather of Wisconsin University, who told of his bicycle trip through Canada, covering over one thousand miles. A letter prepared to be sent to the boys of the meeting now in service, was signed by all present. A joint meeting of West Branch and Springdale, Iowa, Misionary Societies was held at the home of Luella Davis on October 14, with President Sarabelle Sams speaking on the highlights of the Triennial Conference which she attended in North Carolina. A good service at Buffalo Quarterly Meeting was reported by those attending. The Ladies Auxiliary is sewing for the American Friends Service Committee, and the Missionary Society has sent two boxes to the mission field.

* * * *

A clipping from the Seattle Post Intelligencer reports that D. Reeves Shinn has returned for the third time as pastor of Friends Memorial Church, as successor to Dr. Edward Wagenknecht, who recently joined the faculty of the Illinois Institute of Technology, Chicago. D. Reeves Shinn first retired in 1931 after a four year pastorate at Friends, returning eight years later he retired again in two years. He was called back for the third time after having occupied the pulpit as guest preacher. He was ordained twenty-nine years ago and has held pastorates in various parts of the country.

* * * *

Friends at Denair, California, have just finished repairing their church building, erected in 1907. The building seems almost new with its completely remodeled auditorium, fluorescent lighting, new pastor's study, and refinished class rooms, shining within and without with new paint. Carl D. Byrd is the pastor. R. Ernest Lamb, Yearly Meeting Superintendent, brought the thought of 'My house shall be a house of prayer for all people" at the rededication service on October 3. Berkeley Quarterly Meeting met at Denair early in November; James V. Reid of Texas held a week of meetings in November; he also showed pictures of Friends mission field in Guatemala which were taken during his latest visit to Central America.

* * * *

Lillian E. Hayes has been serving the Friends Meeting at Friendsville, Tennessee, bringing the message each Sunday morning since the departure of Fredrick and Erna Nixon in August.

* * * *

Amo and Hadley Meetings in Danville, Indiana, Quarterly Meeting have united in securing James E. and Marguerite Carter to serve as pastors. Austin Osborne, who had served the Hadley Meeting so acceptably for a number of years, still resides in the community but has given up active pastoral service for the present. Carl and Lena Cox, former pastors of Amo Meeting, are serving at West Newton. The Bible school at Hadley has just received a participation certificate in the Christian Education Advance Program of the Five Years Meeting. Rally Day was observed in this Bible school by giving the Rally Day Review, "Under The Great Commander's Flag." The young people gave a very impressive Thanksgiving Worship Program. The Christian Education Committee are planning a community Christmas program. The children of the Bible school are to bring gifts of toys, pencils, crayons, etc. to fill a box to send to the little evacuee children in our own land.

* * * *

Norman E. Young, pastor of North Denver Monthly Meeting, who spent three days in Oskaloosa, Iowa, attending the American Friends Service Committee meeting, brought an interesting report. The Women's Missionary Society has been sponsoring the gathering of clothing for the Service Committee, and preparing a Christmas box for the Tennessee Mountain Mission Field. Once a year the Missionary Society arranges a pot-luck supper and program, celebrating the founding of the first society in the meeting fifty years ago.

Among recent visitors to this Meeting were Floyd Schmoe, showing pictures of Japanese-Relocation Camps, and Percy Thomas who gave some interesting sidelights on post war peace plans; also W. O. Mendenhall and Alvin T. Coate who gave helpful messages in the morning services. Constance Bouck has come to the Meeting by convincement and Wallace Allberry by transfer from

Iowa. The first Wednesday of each month the business meeting is held, preceded by a time of fellowship and supper. The Senior Christian Endeavor Society is sponsoring the Junior Endeavorers during the absence of Ed and Idris Henley. The Sunday school has been active, and junior and intermediate departments have been organized.

* * * *

Asheboro Street Friends Meeting of Greensboro, North Carolina, reports that October and November have been months of full activity. Ruth C. Day, of Kellog, Iowa, who came this fall to be Director of Christian Education has been finding a good response in her departments. The month of October was set aside by Monthly Meeting as Christian Education Month, during which time the minister, Howard W. Cope, and representatives from different departments, stressed various phases of this program. Fredric E. Carter spoke at the Rally Day service. The Missionary Committee and the Women's Missionary Society were in charge of the November 7 service, with Helen T. Binford as guest speaker. As a result of that occasion a collection was taken of nearly $500.

On November 14, the "Golden Autumn" Club composed of those of the membership who have reached the age of seventy-five, were special guests; and on the following evening a courtesy dinner was extended to them. A Thanksgiving morning worship service was held; Orval D. Dillon, the new pastor at Spring Garden Street Meeting, giving the message. The offering was used to provide Christmas boxes for the young men in service. Blanche Dawson Moore, organist of the Meeting for over twenty-five years, was presented by the members of the choir with a bouquet of roses, one for each year of service. The attendance at the worship services has been very good and seven new members have been received recently.

* * * *

At High Points, North Carolina, Meeting, Samuel Haworth of Guilford College, brought the message on the occasion of the father-son dinner. The November Monthly Meeting took the form of a supper meeting, at which time certain phases of Yearly Meeting affairs were forcefully presented by Joseph D. Cox and Horace S. Haworth, both of whom are members of the Promotion and Budget Committee. About ninety members of the Meeting were in attendance.

* * * *

University Friends Church of Wichita, Kansas, during the week of November 14 to 21, held evangelistic meetings under the leadership of Milton Hadley of Quaker Hill, Richmond, Indiana. This community was richly blessed by his simple, unique, and challenging presentation of the world's greatest message. Simultaneously with the meetings at the church, Religious Emphasis Week was observed at Friends University. Milton Hadley spoke at the chapel hour each morning and was available for student interviews during the day. Out of his wide experience and deep understanding Milton Hadley was able to inspire and spiritually enrich the lives of all with whom he had contact. His service among us in University Church and in the College mark the high tide of spiritual deepening for many people, young and old.

* * * *

Valley Mills Friends (Western Yearly Meeting) celebrated the payment, a year in advance, of the $900 note acquired with the remodeling program four years ago. On Sunday, October 31, a basket dinner was served in the basement, following which a short afternoon musical program was given by the choir, directed by Avanelle Hoffman-Dixon. Milo S. Hinckle, representing the Yearly Meeting's interim committee, gave a short address on Query 7. The pastor, Simon N. Hester, officiated at the burning of the note. A surplus of $80 received from personal contributions was designated as a parsonage fund. This was, in a sense, a three-fold celebration marking the cancellation of debt, the recording of tangible evidence of new growth, and the expression of appreciation of the services in our community of Simon and Catherine G. Hester. They began their eighth year here in September, the longest pastorate they have held, and the longest we have enjoyed.

BIRTHS

BARRETT—To John Reeve and Margery Siefert Barrett, members of First Friends, a son, John Reeve, on November 11, at Indianapolis, Indiana.

HAILE—To W. Oral and May Stotts Haile, Turlock, California, November 14, 1943, a daughter, Jean Onita.

LIPPINCOTT—To Joseph T. and Eleanor Wildman Lippincott, a daughter, Joanna Karen, at Celo Community, Celo, North Carolina, on third of Eleventh Month, 1943.

PARKS—To C. Evan and Dorothy Screes Parks, of First Friends, a son, Robert Wayne, on October 17, at Indianapolis, Indiana.

RILEY—To Forest and Beverely Riley, of Traverse City, Michigan, Monthly Meeting, a son, Patric William, on November 23, 1943.

MARRIAGES

CONNER-JOHNSON—Florence C. Johnson to Lewis Conner on October 20, 1943, at Indianapolis, Indiana. Members of First Friends.

MUSTAIN - YOUNG — Martha Young, daughter of President W. A. and Mary Young, of Friends University, Wichita, Kansas, to James Clifford Mustain, Jr. on November 26, at the home of her parents.

DEATHS

COPELAND — Minnie Stout Copeland, wife of John Jay Copeland and daughter of John T. and Adeline Stout on October 13 at her home in Paoli, Indiana. She was a member of Paoli Meeting in which she has served as an elder, Bible school teacher, organist, and choir member. She attended Earlham College, 1892-95, and studied music at DePauw. She contributed much to both her church and community.

COX—Rachel Bailey Cox, at Pasadena, California, on November 20 at the age of eighty-six years. Her youth was spent in Indiana, where in 1881 she was married to William Egerton Cox, coming to California, in 1891, where she had made her home for fifty-one years. She is survived by three daughters, Lulu Patton of Pasadena, Nina Belt of San Marino, Gertrude Todd of Whittier; and two sons William of San Louis Obispo, and Clifford of Pasadena. Dr. Edwin McGrew was in charge of the services.

DUNLAP—Anna Clark Dunlap, member of First Friends Church of Indianapolis, Indiana, on November 1.

FOGG — Albert Fogg at Pasadena, California, on November 17, at the age of seventy-eight years. Born at Salem, Ohio, and reared in the atmosphere of Conservative Friends, he has been a loyal member of Pasadena Friends since coming here in 1916. Surviving are his wife, Clara Mead Fogg, two children, William of Ohio, and Erma Collins of Alhambra. R. Ernest Lamb and Edwin McGrew officiated.

GOBLE—Hugh V. Goble, member of First Friends Church, Indianapolis, Indiana, on October 31.

HUBBARD — Frances Porter Hubbard of Farmer, North Carolina, at the age of seventy-five years. As a young woman she helped organize and became first secretary of the Sunday school work in Randolph County. In 1893 she was united in marriage to Dr. C. C. Hubbard and worked wholeheartedly with him in relieving suffering and bettering social conditions; also serving as Sunday school teacher and elder in her Meeting. She is survived by her husband, two daughters, Hope Hubbard, and Dorothy H. Kearns, as well as a brother, sister and a grandchild.

PARKER—Charles William Parker, son of William and Almeda Johnson Parker, in his ninety-seventh year. He was a faithful member of South Salem Monthly Meeting, Salem, Oregon. Born at Carthage, Indiana, he attended Friends Boarding school and Earlham College. In 1879 he was married to Louise Louden who preceded him in death. In failing health he came to Oregon thirty-three years ago. He was a birthright Friend, having a long line of Quaker ancestry. A daughter, Ruth Chapman, survives as well as a granddaughter, Ruth Franz and a great grandson, Robert Franz.

PROUDLOVE — Helena Proudlove of Lawrence, Massachusetts, Friends Meeting, on November 19, following a short illness. A native of England, she spent the last fifty years in Lawrence, for

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thirty-nine of which she ably performed the duties of clerk of the Monthly Meeting, also serving as Sabbath school teacher. Services were conducted on November 21 by Arthur Santmier, pastor of Lynn Meeting, Herbert Wood of Wilmington, Delaware, and Alfred Lee and Joseph Batty of Lawrence Meeting. Interment was in Bellevue Cemetery. Surviving are two sisters, Alice Rushton of Providence, Rhode Island; Edith Thompson, residing in England; and a brother, Harry Proudlove of Everett, Washington, besides several nieces and nephews.

WHITE—Fred P. White, at McLouth, Kansas, on November 20, in his ninety-second year. He was born in the Province of Schleswig in Germany in 1852, coming to America in 1872 he settled in Iowa, where he was married to Barbara A. Smith. In 1929 he attended the fourth session of German Yearly Meeting at Comburg. And in the late eighties was recorded a minister. Burial was at McLouth, his pastor, Alfred P. Smith in charge.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

The American Friend

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone No. Kc. 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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